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however, is clearly subjective and impersonal in force and very probably corresponds to Carrier indefinite $t\zeta(\alpha-)$, see 9 *b* above. Goddard's Chipewyan ts' - is probably identical with this Chasta Costa and Carrier impersonal prefix (e. g., $ts'e-L\bar{u}$ "he was caught," i. e., "one caught him"); this means that Goddard's comparison of Chipewyan ts' - with Hupa $k(v!)$ - is incorrect (see p. 133 of his "Analysis of Cold Lake Dialect, Chipewyan"), and indeed we should in that case, as in Kato and Chasta Costa, have expected $tc!-$. I do not know how to reconcile with these subjective impersonal forms (Ath. $*tc!->$ Kato $tc!-$, $ts!-$, $s'-$; C. C. $ts!-$; Carrier $ts!-$; Chipewyan $ts!-$) Petitot's Montagnais, Hare, and Loucheux indefinite $tse-$ forms. Could he have throughout misinterpreted $ts!e-$ (in his orthography $ttse-$) as $tse-$?

E. SAPIR

A NEW SHOSHONEAN TRIBE IN CALIFORNIA

During inquiries made in 1912 as to the former line of division of Chumash and Shoshonean Indians in Ventura or Los Angeles counties, California, the writer encountered Juan Jose Fustero, aged perhaps sixty-five, and resident in Piru cañon some miles above the town of the same name. Fustero was born near Piru; his father and mother at San Fernando mission; and at least some of his grandparents at the San Francisquito ranch, or San Francisco land grant, on which the town of Newhall is now situated. Fustero spoke, besides Spanish, the "Haminat" or northwestern form of the Serrano Shoshonean language, i. e., the dialect of the Kitanemuk of upper Tejon creek and southward.

His grandparents, however, spoke another language. This he had forgotten, and it seems to be extinct. The Ataplili'ish, as the neighboring Chumash called his grandparents' people, were a small tribe, whose survivors apparently adopted the Kitanemuk speech as their own numbers became fewer and mission life enforced commingling.

All that persistent effort, coupled with willing endeavor on his part, could extract from Fustero's memory of the "*idioma de los abuelos*," were the phrase *hami'kwa umi*, 'where are you going?' corresponding to Kitanemuk *haimukat mūmi*; and the place name Pi'iduku (whence modern 'Piru'), named after a "tule" or other plant called *pīvuht* in Haminat. The differences seem not very great. The informant was also positive that the Ataplili'ish speech was totally distinct from both the Chumash of mission San Buenaventura and the 'Gabrielino' Shoshonean dialects of missions San Fernando and San Gabriel.

The territory of these ancestors can no longer be accurately defined.

It seems to have comprised most if not all the upper course of the Santa Clara river, perhaps with the greater number of its affluents. Downstream were the Ventureños, that is, the Chumash, of Santa Paula (Mupu) and Sespe (*Sek'spe*, *Shehshpe*). Their boundary toward the Ataplili'ish lay between the latter place and Piru. Upstream, Fustero thought more vaguely, his ancestors ranged to Soledad cañon or pass, that is, toward the headwaters of the Santa Clara. Of the tributaries, Piru creek was Ataplili'ish at least as far as the headwaters of its affluent Alamos creek, Pak-hahung; or possibly this name refers to the Los Alamos land grant, on Pastoria creek, on the San Joaquin side of Tehachapi watershed. Fustero was also inclined to believe that Castac lake, at the summit of the watershed, was in territory of his ancestors. At other points information failed him.

A few names of places, probably in their Haminat forms, were obtained. These are: *A-kava-vi*, "his ears," corresponding to *Kash-tu*, "my" or "our ears" in Chumash, three or four miles above the town of Piru; *Puhiüt a-tekwiit*, "roadrunner's mortar," across the stream from Akavavi; *Etseng*, some three miles farther up Piru creek, where Ramona's home was; *Huyung*, at Lakely, a mile or two farther up the cañon; and *Küvung* (the name of a yellow flowered, food-bearing plant), a mile or so above, where Fustero now has his home. *Tsawayung* was on the San Francisquito ranch near "Castac depot," that is, near the mouth of Castac creek. This may be the place called *Kash-tük*, "my eyes," by the Chumash.

Castac lake, which lies in Tejon pass between the head of the Alamos tributary of Piru creek and the Cañada de las Uvas draining into the San Joaquin valley, is somewhat beyond the headwaters of Castac creek, though the latter evidently provided an important trail leading to it and the great valley beyond. The native names of the lakelet, and of the mouth of the stream, are alike in meaning in three languages: *Kash-tük*, "my eyes" in Chumash, as just mentioned; *A-uva-pya*, "en los ojos," "in his eyes," the Kitanemuk designation of lake; *Sasa-u*, the same place in Yokuts, is "at the eye" or "in the eyes" or "eye place." The Castac land grant extends from Castac lake north in the San Joaquin valley drainage.

It may be recalled that a Kitanemuk informant¹ has given "*Akawaik*" as the name of a place near "Camulos or Piru"—probably the "*Akavavi*" referred to above. He stated that the San Fernando language was spoken there. He also placed people of Fernandean dialect on Pastoria

¹ Univ. Calif. Publ. in Am. Arch. Ethn., IV, 138, 139, 1907.

creek—which may tally with Fustero's less definitely located "los Alamos." It would seem that these Kitanemuk statements, though not according exactly, substantiate at any rate Fustero's basic assertion of a distinct tribe between Camulos and Pastoria creek.

In this connection it is worth observing that Fustero was of the impression that the Mohave adjoined his people on the east (actually the Möhineyam Serrano and the Chemehuevi intervened); and that Mohave and Kitanemuk speech were nearly the same. The curious and widely spread Indian belief that these two totally different languages are identical or similar, has been noted before.¹ The Mohave themselves, who call the Kitanemuk Kuvahaivima and do not claim them as linguistic relatives, tell of the Kwiahta Hamakhava, or "like-Mohave" tribe in the same region or farther to the west. These "like-Mohave" in all probability are the Ataplili'ish.

The speech of the Ataplili'ish was Shoshonean, and most probably of the Serrano type, according to the one recorded phrase. Chumash affinities are not to be thought of. The idea of an undiscovered tribe of Yuman lineage in this vicinity, to which several separate Indian statements point, is fascinating to entertain, but cannot be pressed seriously. Even the sound δ (dh as in English 'the') of Pi'iduku, which recurs in Mohave, proves nothing; since δ is secondary in Mohave and wanting in most Yuman dialects, and has made its appearance, also as a secondary phenomenon, in one Shoshonean dialect, the Luiseño.

As between the several Shoshonean branches, Serrano and Gabrielino are the two to be considered on the ground of proximity. The descendant of the Ataplili'ish makes this language positively different from Gabrielino, as well as from the Serrano familiar to him; the Serrano informant identifies it with Gabrielino, perhaps principally on the ground that it is not like his Serrano. A distinct idiom, and that of Shoshonean origin, is therefore certain; the precise dialectic affiliation remains undetermined.

A. L. KROEBER

THE FOLLOWING MISPRINTS which occurred in Dr Sapir's article on "The Nadene Languages" should be corrected as follows:

P. 540, note 3: change *xa-* to *xa-*.

P. 544, l. 25: change *impossible* to *possible*.

P. 553, l. 6 of Tlingit column: change *t'i'n* to *t'i'n*.

P. 553, l. 19 " " " " *sja'x^u* to *sl'a'x^u*.

P. 553, l. 18 of Haida " " *tcju* to *tc!u*.

P. 553, l. 23 " " " " *ga* to *ga*.

P. 557, l. 7 " " " " *i', e'e'* to *i', e, e*.

¹ *Ibid.*, 136.